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PROCEEDINGS OF THE ANTHROPOLOGICAL SOCIETY OF WASHINGTON

Meeting of October 13, 1908

The 422d regular meeting was opened by Dr Walter Hough, the newly-elected President.

The President announced the death, on August 11, 1908, of Dr Ainsworth Rand Spofford, assistant librarian of the Library of Congress and for many years an active member of the Anthropological Society, and stated that word had just reached the Society of the death of the Reverend Myron Eells, an honorary member of the Society, at Twana, Washington, during the year preceding. Announcement was also made of the election of five active members.

The president then introduced the speaker of the evening, Major CHARLES E. WOODRUFF, Surgeon U. S. A., whose subject was *Anthropological Studies on the Effects of Light*. Major Woodruff briefly reviewed the various advances which have been made in the study of the effect of light on organisms. He gave special attention to the value of light in the treatment of tuberculosis. It was thought, said Dr Woodruff, that fresh air, good food, and abundance of light were the three most beneficial things in the treatment of this disease. He had reached the conclusion that the last factor was harmful, that the success of certain cloudy regions was due to the lesser degree of light, and that brilliant deserts increased the mortality to an alarming extent.

The paper was discussed at some length by Dr McGee, Dr Hrdlička, Dr Lamb, Mr W. H. Seaman, and others.

Meeting of November 10, 1908

The 423d regular meeting was a memorial meeting for *Professor Otis Tufton Mason*, whose death occurred November 5, 1908.

After appropriate introductory remarks by the President, DR THEODORE N. GILL of the National Museum told of his early acquaintance with Professor Mason and his close affiliation with him in many of his scientific investigations. Professor Mason was, he said, in his early years very much interested in the subject of elementary education. He was opposed to the theory of evolution, but the speaker believed that his own lectures attended by Professor Mason, which involved the principles of

this doctrine, in a measure changed his views on this subject. But the speaker added, "For some reason or other, possibly from religious convictions, I do not think he was ever thoroughly convinced."

Dr F. W. TRUE of the National Museum dwelt upon the orderliness of Professor Mason's work and on the fact that he always strove to correlate technical work with common everyday life. He spoke also of his frequent use of biblical allusions and of his strong vein of humor.

Dr ALEŠ HRDLIČKA read from Professor Mason's autobiography, prepared several months before his death. He also spoke of the great interest the deceased had taken in his own anthropological investigations and referred sympathetically to the domestic afflictions he had endured, the death of a son in the prime of life, the loss of his wife, and finally the death of a daughter.

Dr D. S. LAMB of the Army Medical Museum spoke of many short papers given out by Professor Mason from time to time which were of great interest and utility to the people of Washington. He reminded his hearers that he had been a prime mover in the organization of the Anthropological Society of Washington early in 1879, and ever continued a loyal and valued member.

Mr CHARLES K. WEAD of the United States Patent Office dwelt on Professor Mason's lovable character and the cordial helpfulness with which he met those who came to seek his aid.

Several other members of the Society and guests made remarks and related anecdotes connected with Professor Mason's life, after which a committee, consisting of Dr Lamb, Dr Hrdlička, and Mr George R. Stetson was appointed to draft resolutions suitable to the occasion. As presented to the next meeting of the Society, these resolutions were as follows:

"Whereas, the Anthropological Society of Washington has lost in the death of Professor Otis T. Mason one of its founders, former presidents, and most able, helpful, and active members, therefore be it

"Resolved, that the Society voices sincere regrets, participated in by all its members, for the loss of so valuable and honored a worker, to whom it owes in part its existence, its first by-laws, and a long and important participation in its activities.

"And that the Society further expresses its highest estimate of Professor Mason's lasting worth to American ethnology, of his many and enduring publications in that line, of his important rôle in the organization and finally direction of the anthropological department with its exhibits in the United States National Museum, and of his successful efforts at popularizing, in a dignified way, the science of man and his activities."

Meeting of November 24, 1908

Before the regular program of the 424th meeting was taken up, Dr D. S. LAMB presented an interesting letter accompanied by Indian drawings.

Mr J. D. MCGUIRE spoke of his visit to the eastern outlet of Moosehead lake during the previous summer. He said that owing to an unprecedented drought the level of the lake was abnormally low and in the strip of additional shore laid bare numbers of worked flints were to be found, among which were some complete implements. This account gave rise to a discussion regarding the weathering of stone, participated in by Dr McGEE and Mr Warren K. Moorehead.

Dr HRDLIČKA spoke of a find of bones on the bank of the Potomac below Fort Washington.

Dr HRDLIČKA then gave a synopsis of the results of his investigations among the various Indian tribes of the United States for the International Congress on Tuberculosis. The results of these observations are embodied in Bulletin 42 of the Bureau of American Ethnology.

Meeting of December 22, 1908

At the 425th regular meeting Dr J. WALTER FEWKES delivered a lecture, illustrated with lantern slides, on *The Excavation and Repair of Southwestern Ruins*, particularly those of Casa Grande, undertaken by him for the Smithsonian Institution during the two preceding winters. The prehistoric settlement of which Casa Grande is the best preserved building was found to include several rectangular walled enclosures, or compounds, in an area of several acres. Five of these compounds were excavated and repaired. Views were shown of mounds before excavation and others illustrated bird's-eye views of the same in their present condition. The character of the repair work, especially the means adopted to preserve the walls from the elements, was described and illustrated.

Meeting of January 5, 1909

At the 426th regular meeting Mr FRITZ VON HOLM gave an account of his expedition to Sian-Fu in the upper Yangtse-kiang valley, China, to obtain a replica of a Nestorian tablet known to exist there. This tablet is dated A.D. 781 and contains an inscription of about 2000 Syriac characters, giving, among other things, the part of Asia from which the body of Christians who erected it had come, and a list of the benefits conferred on them by the Chinese emperors. This inscription is on the front and sides. At the top is the cross and several dragons. It stands ten feet

high and weighs about two tons. The stone was evidently on the site of a Nestorian church or monastery, but later this was replaced by a Buddhist temple and the stone lost sight of. When Catholic missionaries reached China, one of them noticed it and sent an account to the Pope. Afterwards the stone disappeared, but was rediscovered in 1625 and set upon a stone pedestal in the shape of a turtle like a number of other tablets in the vicinity, though this is the only one of Nestorian origin. Protestant missionaries tried to induce the Chinese authorities to protect this stone, and an appropriation was actually made for that purpose, but the shelter placed over it was so flimsy that it soon disappeared. Mr Von Holm soon perceived that it would be impossible to obtain the original, so he obtained the services of four expert native stonecutters and had them procure a slab of stone from the quarry whence the original must have been taken, out of which they made a perfect copy of the tablet. With great labor and considerable anxiety lest the project be blocked by the Chinese government, this replica was carried down to the sea, a distance of one thousand miles, and, thanks to assistance on the part of the Russian legation, finally shipped in the Standard Oil steamer *Kennebec* to Boston, whence it was transferred to the Metropolitan Museum of Art in New York. Meanwhile the interest in this stone which Mr Von Holm's visit had created induced the local officials to have it removed to the Peilin, or "forest of tablets," within the city, where it will be protected from the weather and its life prolonged many years. The lecturer also gave some interesting information regarding the Chinese Jews, several thousand of whom existed in China three hundred years ago. An attempt to revive this sect in 1902 resulted in failure, owing to the fact that they have lost their sacred manuscripts.

Dr I. M. CASANOWICZ of the National Museum followed this paper with some *Remarks on Nestorianism*, largely intended in illustration. He said that the Nestorians, unlike most Christians, were fostered by both Persians and Arabs, and at the zenith of their power under the latter in the thirteenth century the Catholicos, or supreme head of the Nestorian Church, had under him twenty-five metropolitans, each of whom in turn was over no fewer than five bishops. The sect had penetrated to China, Tartary, India, and Ceylon, but the invasion of Tamerlane broke their power, and from that time they declined rapidly both in wealth and in influence. At the present time some of those in India and about 20,000 in Syria have joined the Church of Rome, while many in Persia have joined the Russian Church. At the present day about 70,000 remain independent. Their Catholicos lives in Kurdistan, but has only one metro-

politan and ten bishops under him. Of late Episcopalians and the American Board of Missions have done much for them.

The papers were discussed by Dr Folkmar, Mr Mooney, and the President.

Meeting of January 19, 1909

At the 427th regular meeting Dr Lamb exhibited a hat and sandals from the Mandingos of Africa, received through a medical student.

The President then introduced Mr JUUL DIESERUD of the Library of Congress, who read a paper on *The Scope and Content of the Science of Anthropology*, in connection with his recently published book on that subject, which consists of a detailed classification, a select bibliography, and an explanatory introductory essay. He insisted on the necessity of limiting the science to the natural history of man and his races, as conceived by leading anthropologists in this and other civilized countries, and advocated the binary subdivision into physical anthropology, or Somatology, and Ethnical Anthropology. In the former subdivision he would include: 1, anthropology or zoological anthropology; 2, paleoanthropology or prehistoric anthropology; 3, anatomical anthropology; 4, physiological anthropology; 5, racial psychology; 6, racial embryology; 7, racial pathology; 8, social physical anthropology; 9, systematic or taxonomic anthropology; while Ethnical Anthropology should cover: 1, ethnical or folk-psychology; 2, ethnology or culture anthropology; 3, archeology or paleoethnology; 4, anthropogeography; 5, ethnography. (including local archeology and somatography). The speaker pleaded at some length for the exclusion from the subject of general human anatomy, physiology, embryology, and pathology, and even of psychology, both philosophical and experimental, claiming that the best authorities, as shown by his bibliography, now generally left those disciplines as branches of general biology. Only when the sciences in question are used for the elucidation of the problem of man's relation to the rest of the animal world, or of the interrelation between the different races and peoples of the globe, a piece of real anthropological literature is the result. As regards ethnology and ethnography, Mr Dieserud would follow the lead of Brinton, Reclus in the *Encyclopædia Britannica*, and so many others, especially the German anthropologists, making the latter cover the monographic descriptive study of the various tribes and peoples, their manners and customs, material and mental culture, and, for historical reasons, even their physical characteristics (somatography), while the former is the corresponding comparative, deductive study, exclusion being made for physical man, which here belongs to somatology. He emphasized

the necessity of adopting the view of Haddon and others, who introduce the term systematic or taxonomic anthropology for the classification of the main human varieties or races from a physical point of view, restricting ethnology to the mental side of man. The speaker concluded by answering some of his critics in library journals, who were inclined to think that he had given anthropology too wide a scope, and with remarks on the great importance of the study of man for philosophy, religion, politics, and the general conception and conduct of life.

The paper was discussed at considerable length by Dr McGee, Dr Fewkes, Dr Swanton, and Dr Folkmar.

Meeting of February 2, 1909

At the 428th regular meeting Dr JOHN R. SWANTON, of the Bureau of American Ethnology, read a paper entitled *A Newly Discovered Siouan Dialect*. Dr Swanton stated that in a recent visit to Marksville, La., for the purpose of correcting and amplifying the Tunica linguistic material collected by the late Dr A. S. Gatschet more than twenty years ago, he discovered, among the few Indians of that tribe still living, a single survivor of a tribe known to history as the Offogoula, or Ofagoula. These people formerly lived on the Yazoo river, about a dozen miles above its junction with the Mississippi. From circumstantial evidence alone it had been thought that their language was related to the Muskogean linguistic family, that to which the Choctaw, Chickasaw, and Creeks belong, but the fairly extensive vocabulary, which this woman, Rosa Pierrette, was able to furnish, shows that it is a Siouan dialect, related not to its nearest Siouan neighbor, Quapaw, but to the Biloxi of lower Pascagoula river, and the Siouan dialects of the Carolinas. It is peculiar in substituting *f* for *s* and *tc* for *y* in certain situations. The proper name of the tribe is Ofo, which probably has nothing to do with the Choctaw *ofe*, "dog," with which Du Pratz identifies it. The ending *-ogoula* was adopted from the Mobilian trade jargon and is no proper part of the tribal designation.

The paper was discussed by the President, and by Dr McGee and Dr Kober, the last recommending strongly that a phonetic survey of American languages be made before it is too late.

Dr I. M. CASANOWICZ, of the National Museum, exhibited a silver lamp with eight burners used by the Jews in the Hanuga ceremony, the origin of which was explained at some length. This lamp is the property of Ephraim Benguiat of New York. Dr Casanowicz also showed a design representing a globe made of the book of Ecclesiastes in Hebrew characters in a single line.

Mr EDWIN P. UPHAM, of the National Museum, exhibited and gave the place of origin of a series of stone scrapers and a series of stone axes. A general examination and discussion on the part of the members of the Society followed.

Meeting of February 16, 1909

The 429th regular meeting was addressed by Mr ROBERT GROSVENOR VALENTINE, Assistant Commissioner of Indian Affairs, who spoke on *The Unspoiled Indian*, illustrating his remarks by the specific instance of the San Carlos Apache. He said that the Indian had suffered less on account of that of which he had been despoiled than from the benefits which had been unwisely conferred upon him. He declared that he must be educated through his home, and therefore it is better to locate schools in Indian neighborhoods than to remove the Indians from their homes and educate them apart as was the old Government policy. In opening lands next to Indian reservations for settlement he believed it was important that the right kind of white men be induced to locate there. He favored opening such lands block by block to companies of settlers who had previously been neighbors rather than the present plan of throwing open all at once and bringing on a spectacular rush from all quarters.

The address provoked a lively discussion, participated in by Dr Merriam, Dr McGee, Dr Hough, and the speaker.

At its conclusion the President exhibited some Navaho belts and blankets, a Navaho tray of basket-work, and an Apache jar. Dr Merriam exhibited some head-dresses worked by the California Indians out of feathers of the red flicker.

Meeting of March 2, 1909

At the 430th regular meeting Mr C. H. Robinson exhibited a number of pieces of pottery from Alamakee county, Iowa, besides an ornamental piece obtained from a Mohave woman, and a glazed pot from Mexico.

The President then introduced Mr CHARLES F. WARREN, of the Bureau of Labor, the principal speaker of the evening, who gave an attractive lecture of popular character on *Mexico, Its People and Customs*, abundantly illustrated with lantern slides. Mr Warren touched on the cathedrals, public buildings, gardens, markets, and characteristic customs and modes of life in the principal cities in the heart of the southern republic, such as Mexico city, Cuernavaca, Puebla, Guadalajara, Guajuato, and Oaxaca, gave some fine views of the ruins of Mitla and some superb examples of Mexican scenery. Finally a word was added re-

garding the passing of the old Mexican life and the coming of the new under President Diaz.

Meeting of March 16, 1909

The 431st regular meeting was devoted to an address by Professor WILLIAM H. HOLMES, chief of the Bureau of American Ethnology, on *Outlines of South American Ethnology*. Professor Holmes was a member of a delegation sent to Santiago, Chile, by the Department of State to attend the First Pan-American Scientific Congress, December 25, 1908, to January 5, 1909, where he represented also the Smithsonian Institution and the George Washington University. During the trip, which occupied nearly four months, he improved the opportunity of visiting a number of museums in England, Portugal, the Argentine Republic, Chile, and Peru, in which are preserved collections of American ethnological and archeological material, and also had the good fortune to see something of the native peoples, especially those of Bolivia and Peru. Professor Holmes prefaced his paper by a brief sketch of the journey, illustrated by many water-color drawings made by the way, afterward presenting a large number of lantern views of the peoples and their antiquities. The Santiago Congress was briefly reviewed, and emphasis was laid on the importance of the meeting scientifically and politically. The interesting Tertiary and post-Tertiary history of the southern continent was sketched, and the extraordinary fauna of these periods and theories of the association with them of the human species were outlined. It was especially regretted that opportunity had not been afforded, during the brief stay in the Argentine Republic, of examining critically the evidence advanced by Ameghino and others in support of the reported discovery of human remains in the Pampean and Tertiary formations. The discovery and conquest of Peru and the overthrow of the empire of the Incas were passed in rapid review, and the character and culture of this remarkable people characterized. Especial attention was given to the ancient city of Tiahuanacu, sometimes referred to as the American Stonehenge, situated near the southern shore of Lake Titicaca — the most remarkable of the prehistoric South American cities, if not of all aboriginal America. The remarkable contrast of the plateau peoples and their civilization with the peoples and culture of the eastern slopes of the Cordillera and the vast lowland region drained by the Orinoco, Amazon, and La Plata was pointed out as a matter of exceptional scientific interest. A more striking example could hardly be recalled of the profound influence of environment upon peoples, for it is seen that the tribes occupying a land rich in natural resources remained nomads and savages gathering the plentiful fruits of the forests, while

those whose lives were cast in the bleak plateaus where there was a constant struggle for existence, acquired habits of industry and thrift, developed social and political systems of a very high order, and built temples, fortresses, and tombs of surpassing grandeur.

Mr W. E. SAFFORD of the Bureau of Agriculture added some particulars derived from his own experience in South America.

Meeting of April 6, 1909

The 432d regular meeting was opened by Dr O. F. Cook, of the Department of Agriculture, whose subject was *New Chapters in the History of the Coconut Palm*. It has long been thought that the coconut palm presents a perfect example of adaptation to a littoral environment, but this idea is delusive. The tough outer rind which is popularly supposed to have been developed as a protection against sea water is really to guard the coconut when it falls, and give it favorable conditions for germination. Coconuts require a certain amount of salt in the soil, but this condition is satisfied by soils in some interior localities as well as on the seacoast. Considerable sunshine is also needed. This however is met better in arid regions than by a coastal habitat, and the care with which the milk is protected would argue in the same direction. Far from being a wild plant the coconut does not appear to thrive long away from human beings, and in spite of the supposed diffusion of the tree by oceanic currents no instance of the kind is known. A consideration of the varieties of coconut palms and the method of their occurrence points to the same conclusion. Against De Candolle's hypothesis of an old world origin for the coconut, the speaker brought forth documentary evidence that this palm was spread much wider in America than De Candolle had supposed, so widely as to preclude the possibility of a recent introduction into America. On the other hand, certain Polynesian traditions were cited pointing to an eastern origin for the coconut trees among the inhabitants of the Pacific islands.

Mr Safford in discussing the paper contended for an East Indian origin. He called attention to the intimate connection between this tree and the entire social and economic fabric of Polynesian culture. The absence of coconuts from Peruvian graves he considered a strong argument against an American origin, and the Polynesian traditions cited by Dr Cook, he thought, were due to the fact that the oceanic currents in the mid-Pacific set westward, leaving wreckage, etc., upon the eastern coast of the islands.

While agreeing with the speaker regarding the origin of the coconut

in an arid country and its adaptation to human needs through human agency, Dr McGee believed that we are very far from the end of the problem which it presents. Dr Folkmar also discussed the paper briefly, and Dr Cook made a short reply to the criticisms and questions.

Mr ARTHUR B. RICE contributed a short paper on *Cannibalism in Polynesia*. He gave a brief historical and geographical résumé to demonstrate the wide distribution and antiquity of the practice, but showed at the same time how it had been brought down to modern times in Polynesia. Within this area, however, great differences are to be found, for while Fiji is the classic land of cannibalism, in the very next group of islands, Tonga, it was not practised until late times. It was common in the Marquesas islands, but held in abhorrence in Hawaii. In Fiji cannibalism was part of the state religion, and it was demanded by the gods. Revenge upon enemies was the most constant reason for exercising it, but each island had a black-list from which victims were taken on occasion. During a single feast of which there is a record 200 baskets of yams, 200 hogs, and 200 human bodies were consumed. Those who had died a natural death and the bodies of chiefs were never eaten. Cases were also cited from New Caledonia, the New Hebrides, Samoa, and New Zealand. The absence of animals from which a sufficient meat diet could be obtained was cited as a probable stimulant to the great extension of cannibalism in this area, and the modern introduction of such food a contributing cause to its extinction. In New Zealand cannibalism was accompanied by one redeeming feature, an intimate knowledge of human anatomy and skill in surgery. The paper was discussed briefly by Dr Swanton.

The meeting concluded with an exhibition of a collection of Chitimacha baskets recently acquired by the National Museum through Mrs Sidney Bradford of Avery's Island, Louisiana, and an explanation of the designs upon them.

Meeting of April 20, 1909

At the 433d regular meeting Dr DANIEL FOLKMAR, formerly lieutenant-governor of the province of Bontoc, Philippine islands, presented a paper on *Some Philippine Physical Types*. This paper, announced by error as being on "The Peoples of the Philippines," was prepared in 1903 to summarize the anthropometrical work done by the author in Bilibid Prison while serving as anthropologist under the Philippine government. A briefer account has already been published in his "Album of Philippine Types" (Manila, 1904). The author first described a method of mechanical selection of natives by rank and file, by which a

close average of the height of a given group of a hundred or more men could be obtained by measuring only twenty. Of the 3000 and more prisoners, 838 were actually measured. The results seem to justify the following classification of tribes, so far as physical data can go. It is evident that the Christians and Moros form a homogenous stock, typically Malay. This may be called the "Neo-Malay" stock of the Philippines to distinguish it from the "Primitive Malayan" tribes. The Moros, like the Tagalogs, stand near the average of the group. Further, a distinct increase in height and in head-length is observed as one passes from the south to the north, or rather from the "Lowlanders" or coastal tribes to those most modified by the "Highlanders," "Primitive Malayans," or "Indonesians" of the interior. The existence of two types amongst both the Ilocanos and the Moros might be thus explained. There are then two fairly distinct groups called here the "Northerners" and the "Southerners." The latter group, being mainly "coastal," takes in most of the Ilocanos. The Zambals are on the border-line between the two groups, both physically and geographically. The chief difficulty is to account for the extremely broad heads of the tallest people, the Pangasinans. They certainly present a subtype distinct from that of their neighbors, the Pampangas.

		Num- ber of cases	Height (meters)	Cephalic index	Nasal index	Span (height is 100)	Shoulders, width, (meters)
Northerners	Pangasinans	40	1.629	Shorter 84.15	Medium 73.54	Normal 103.31	More .422
	Cagayans	15	1.622	Medium 80.79	Medium 80.37	Normal 103.27	Average .417
	Pampangas	62	1.620	Medium 80.73	Medium 76.25	Less 102.35	More .423
Southerners	Zambals	17	1.607	Shorter 82.68	Medium 79.63	Normal 104.11	Average .414
	Moros	20	1.597	Shorter 82.24	Broader 82.58	Normal 103.67	Less .407
	Tagalogs	169	1.596	Shorter 83.09	Medium 79.69	Normal 103.57	Average .420
	Bicols	63	1.592	Shorter 83.31	Broader 81.54	Normal 104.59	Average .417
	Ilocanos	193	(1.593)	Shorter 84.81	Medium 75.44	Normal 104.31	Average .417
	Visayans	259	1.587	Shorter 84.41	Broader 81.90	Normal 104.67	Average .413
Average		838	1.606	83.12	79.39	103.76	.417
Average northerners			1.624	Medium 81.74	Medium 77.07	Less 102.98	More .421
Average southerners			1.597	Shorter 83.80	Broader 80.53	Normal 104.15	Average .415

Dr Franz Boas, in commenting on this paper, stated that the anthropological problems of southeastern Asia revolved about three races, the Malayan, the Negrito, and a short but light people represented by the Veddahs of Ceylon.

Immediately after the discussion of the paper the Society held its annual meeting. The reports of the officers were read and the following officers were elected for the ensuing year: President, J. Walter Fewkes; Vice-president, James Mooney; Secretary, John R. Swanton; Treasurer, George C. Maynard; Additional members of the Board of Managers, I. M. Casanowicz, J. N. B. Hewitt, F. W. Hodge, C. H. Robinson, Mrs M. P. Seaman.

Meeting of April 27, 1909

A special meeting was held on this date in the interest of Indian music. The paper of the evening, on *The Study of Indian Music*, was by Miss FRANCES DENSMORE, who is engaged in this study among the Chippewa of Minnesota for the Bureau of American Ethnology. Miss Densmore treated her subject as in answer to the following questions: (1) Why is it done? (2) How is it done? (3) What has been accomplished during the past year?

(1) In answer to the first question, Miss Densmore stated that the purpose of the present work is to find by analysis what constitutes Indian song and musical performance, and to make the results of the study available and clear to those who are not musicians but who are interested in the general progress of science. The music of civilized man is an art; it conforms to known laws. The music of uncivilized man is a spontaneous expression; its form is determined by instinct, habit, and a sense of pleasure. Apparent freedom is here, yet nothing is free, for beneath all apparent freedom lies law, unseen but absolute. The natural laws which govern primitive musical expression can be determined only by the analysis of primitive songs and musical performances, and by a systematic classification of the data thus obtained. The purpose of the present work is the collection and classification of data with a view to determining the natural laws which govern musical expression. The task in its entirety belongs not to one lifetime but to the patient years which know neither haste nor weariness.

(2) The work is done by making phonographic records of Indian songs on the reservation, transcribing these records, analyzing both record and transcription, and tabulating the analyses according to a definite system.

Miss Densmore then gave a word-picture of the Red Lake reserva-

tion in northern Minnesota, and a description of the dances which she witnessed there the summer preceding. Several songs collected by means of the phonograph were sung with piano accompaniment of extremely simple chords. Numerous phonograph records were given, the purpose of which was to show the use of the phonograph as a musical notebook.

(3) The third question had been answered in part, Miss Densmore explained, by showing some of the material collected, but the more important part remained. It was by analysis, quite as much as by the collection of material, that this branch of research was to be made effective.

Miss Densmore explained her reasons for using ordinary musical notation, with a few additional signs, in transcribing Indian songs, dwelling on the fact that the Indians under her observation frequently use a wavering tone as an ornamentation in their singing. She also described interesting experiments by means of which she had discovered a kernel of tone in fairly accurate intonation upon phonograph records of existing discordant songs. Attention was called to the fact that the principal overtones are sung more correctly than other tones, also that accidentals are sung accurately when diatonic tunes in the same song are given with faulty intonation. This points to a mental origin for the tone, those tones which, consciously or unconsciously, are most strongly impressed upon the mind being sung most accurately. An interesting point was the statement that some songs were found to be melodic and others harmonic in structure, examples of each class of songs being given. Miss Densmore stated that she found the rhythm to be most peculiar in songs intended to exert a mental influence, as "medicine" songs, certain Midé songs, and also songs intended to incite to war. The difference between the metric unit and the rhythmic unit in a song was fully explained. No attempt was made to enter deeply into the psychological phase of Indian music, yet it was plainly shown that interesting investigations could be made in that direction. The lecture closed with a group of songs, sung with Indian drum and with piano, a native drawing of one of the songs being shown upon the blackboard.

The subject was discussed by a number of members and guests, many of whom are professionally interested in music.

JOHN R. SWANTON,
Secretary.